

SUPPLEMENT

TO THE

NONCONFORMIST.

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LONDON: WEDNESDAY, MAY 13, 1868.

[GRATIS.]

Anniversary Meetings.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The annual assembly of this body commenced its sittings on Tuesday morning last in Weigh House Chapel which was densely packed in every part. The delegates and members occupied the pews in the area, and overflowed into the aisles; and the visitors not only filled the first, but also the upper gallery of the chapel. The chair was taken at half-past nine o'clock by the Rev. Dr. Alexander Raleigh, the President for the year.

A hymn having been sung, the Chairman read portions of Scripture from Psalm viii. and Hebrews ii., and the Rev. Thos. Binney offered prayer.

THE CHAIRMAN'S ADDRESS.

The CHAIRMAN then delivered the inaugural address, his subject being "Christianity and Modern Progress." It commenced with the remark that while Christianity has its distinct sphere, other things properly belonging to man's life and progress have had existence from the beginning, and have been co-operating, as they were designed to do, with revealed truth in the whole work of human advancement. So far from it being true that natural knowledge was the natural enemy of revealed religion, they saw them, even in the first book of the Bible, together in their cradle. They were twin-sisters. Ever since, they had, in their different ways, been contributing towards the one grand thing—human progress—by the design and under the rule of God, though in no age had there been a perfect agreement between them. Neither must be ruled out of the field.

Considering this world as a Cosmos, there is gradation, subordination, harmony of all parts, but not subjection of one to the despotism of another. The State is not to be vanquished by the Church, nor the Church by the State: science by religion, nor religion by science; politics by Christian morals, nor Christian morals by politics; secularism by spirituality, nor spirituality by secularism. "There are diversities of operations, but it is the same God that worketh all in all." These are all integral and necessary parts of a mighty whole—organs of the great body of humanity—factors and elements from the conjunction and co-operation of which will come at length the perfect realisation of the world-plan—"Glory to God in the highest, and on earth peace, good will toward men."

To seek the conciliation and harmonised action of these things was a seasonable service in these days, when the relations between things spiritual and things natural were uneasy and often antagonistic, and when the theologian on the one hand, and the man of science on the other, was disposed to be distrustful and one-sided. It was their duty to make the felt conflict as far as might be fair, rational, wholesome—to moderate, if they could, susceptibilities, rectify misunderstandings, give and take explanations—in one word, to help on, by however little, the coming harmony. There were certain points of agreement between religion and the sciences. Each was grounded on a basis of unchallengeable fact. There are facts in science; and among the most indisputable of all historical verities are some of the leading facts of Christianity. Let each side accept the facts universally accepted by the other. No doubt positive science was a present thing, and an appeal to the senses, or through them to the reason. But in respect to history, they had to accept the validity of human testimony; which was only what all men did every day, and all day long, both in respect to contemporary and past events, and without which human society were quite impossible. They asked acceptance for Christian facts only on such ground of probability as ruled men in other things. The acceptance of many scientific facts was only belief in the averments of trusted men. When proved in the light of day they frankly, joyfully

accepted them, no matter what they might seem to involve or bring after them.

No matter what cosmogonies, ethnologies, chronologies, the facts may seem to favour or frown upon; if they are facts, professed and declared as such by the whole scientific world, I make bold to say, that from the intelligent part of the Christian world there will come no opposition; nothing but a thankful and loyal welcome to these real and permanent additions to human knowledge and power. I speak but for myself when I say that I have never met among my ministerial friends one single man who would confront a scientific fact, and call it false or ungodly; who would not, in a measure, give it reverence, as to one of the eternal decrees.

There might be exceptions, but these odd and exceptional men were in no way representative of their brethren. It was, however, sometimes exceedingly difficult to distinguish facts from opinions; but for opinions reasons must be given that they might win their way in the realm of argument. He did not deny the entire and undoubted right of scientific men to form and maintain their own opinions as well as to set out their own facts, however much these opinions might clash with the long-established convictions of the religious world; but when they thus entered the field of general thought, they were not likely to go far without meeting their equals, or superiors. We accept the facts because they have been tried; but we try the reasonings because they never can be imposed by authority, but must in each case pass anew the bar of the individual judgment, receiving there the stamp that shall seem most suitable—true, probable, possible, doubtful, false—as the case may be. We also have our facts, dear to us and precious to the whole world; and in respect to them have a right even to demand the most earnest and searching scrutiny from those who are unfriendly to Christianity. It was neither fair nor scientific to push them aside or ignore their existence. They must either be proved true, or branded as integral parts of the most gigantic imposition ever palmed upon mankind. Their case, he maintained, without raising false issues, was well nigh as simple as any chemical experiment or scientific observation could be. It was no question of a claim of Divine infallibility for every letter and line of the Bible—

It is just as certain that there are errors and mistakes in the Bible, considered as a human book, as it is certain that fallible men wrote the several parts of it, distinguished and selected them one by one from other contemporary writings, copied them from manuscripts, translated them from one language into another. But here is our case: That out of this book as history, and out of other histories, contemporary and subsequent, there rise up to our view, first dimly in type and shadow, then clearly in personal life, the great facts which stand at the heart of Christianity—the birth, the labours, the miracles, the sufferings, the death, the resurrection of Jesus of Nazareth. These, by emphasis, are our facts. These proved, we consider that, substantially, all is proved. These disproved, all is lost.

The question was one of fact, and they averred that it was not more sure—that it is not even so sure—that Alexander the Great or Julius Cæsar lived and warred, as it was that Jesus of Nazareth lived, and taught, and wrought wonders, and died and rose again.

We cannot prove these facts by mathematical demonstration, or by chemical experiment, or telescopic observation. It is enough that they stand on the highest ground of historic credibility. It is enough that the rational rejection of them is far more difficult than the acceptance; that for one difficulty that is evaded by such rejection many are encountered; that, e.g., in refusing to believe the resurrection of Christ, presented as it is to the world with such testimony—so various, so simple, so cumulative, so full of undesigned coincidence, in the end, as we think, so irresistible—we inevitably bind ourselves to believe what is far more incredible, that chance or delusion could have thrown together, and into a unity so beautiful, the parts of a story so marvellous as this; or that so many men could have been induced by any intelligible motive to fabricate the false and baseless tale, and then—without the prospect of one single worldly advantage; with the probability, in many cases amounting to certainty, of encountering constant opposition, suffering, imprisonment, and death itself—to give their whole life to the publication of the story they had fabricated.

We asked only from men of culture the same loyal acceptance of our facts on proper evidence and proof, as they demand for theirs. But the case was often met by a vague and almost disdainful allusion to "the Christian evidence arguments," as things, in

the form of them utterly antiquated and inapplicable to modern thought. But if it were not shown how their form of pleading was wrong, they must believe that their evidences were unanswered, and, so far, unanswerable. Then there was the expression of a desire to believe these things if they could be proved. Some doctrines might, perhaps, be placed in that category, but not the central facts, which were the essence of Christianity, and must be either true or false. "Honest doubt" there might be for a while, but it could not continue honest if the doubter did not seek its solution. The admission of the historical facts did not, however, imply a corresponding assent to "the dogma." The point was this:—

That facts and doctrines are clearly, at least in a measure, separable things; and that, while facts, proved, are imperial and authoritative, demanding assent and full recognition—from each person alike the same quality of mental act—the doctrines cannot be placed in the same category, and require, in fact, quite different faculties for their verification. To claim for the whole body of orthodox doctrine (if, indeed, any one could tell exactly what that is), the same authority in kind and degree as is claimed for the actuality of the leading personages and events of gospel history, is to supersede altogether the free action of human reason on religious truth, and to extinguish at a stroke—that as like a Papal stroke as anything can well be—the right and duty of private judgment.

This view did not insinuate, of course, "the detestable sentiment" that one doctrine was just as good as another. In the Scriptures, narrative and dogma were much interwoven—the one often being the development of the other. But they were still left without any infallible instrument of verification, except that which, happily, each individual might attain in the right use of his faculties, and in right personal relation with God. The grand facts of evangelical history could not be accepted *alone*. They suggested some generalisation. Each was, like man, a microcosm.

A man is a fact, measurable enough to the senses, but he is a fact which carries a thousand other—a whole universe of fact, relation, possibility, expansion, destiny. The birth of Christ is a fact, but it is a fact that touches in some way every child born of a woman along all the weary ages of time. His death is a fact, but a fact which in some way affects all Divine law and all human sin. His resurrection abolishes death, and brings life and immortality to light. His ascension anchors earth fast to heaven, and makes it possible for the poorest passenger in all this world-ship to have profitable merchandise with the better country, and in due time to go up as a happy settler upon the eternal shore. He who does not perceive the inner significance of the facts, who does not at least perceive that they do carry an inner meaning, and that that meaning must be great, and for the world all-important, does not really see the facts at all. But if they be so seen—if they be held in seriousness, examined with diligence, allowed to develop and grow in the thought, into relations, duties, habits, hopes, and all under the formative influence of the teaching of the Word of God, we need have little dread of heresy; we may be sure that such a one is in the new and living way to truth and God.

In the second place, revealed religion and natural knowledge meet in continuous agreement *along the whole line of law*—that is, by uniformity of order and regularity of sequence. There is, through all physical nature, and through the intellectual world as far as philosophical observation can descry, the calm, steady reign of law. And the same principle exists and acts in its highest, divinest form within the sphere of evangelical religion, with endless variety of adaptation to meet all variety of human need. But still it is law—the venerable, mystic word so often used in Scripture. Amid the many theories of the atonement, the manifestation and upholding of the righteousness of God in the salvation of man has been the universal faith of the Church. There has been an unchanging fidelity to the moral law of God in the perceptions and convictions of religious men. That doctrine reveals, confirms, makes beautiful the moral law of God; and so puts itself, and all its adherents, into an attitude of friendliness and conciliation towards *universal law and truth*.

Let everything old, and steady, and settled come to the Cross! Let all the sciences, truly so called, and the philosophies that are sincere and thoughtful; and the arts that have principles and health in them; and all taste, and culture, and refinement come to the Cross—not to be rebuked and humiliated, but to stand there in the confraternity of universal truth, and to breathe, as they can do nowhere else, the spirit of everlasting law. The redemption of this world by Jesus Christ is a temporal act, but that act is the fruit of an eternal thought. It is "according to the counsel of God's will"—a "counsel" always informed by absolute

* Dr. Raleigh's complete address, under this title, can now be had from Messrs. Jackson, Walford, and Hodder, Paternoster-row. It is published in a neat brochure, price sixpence.

prescience, always advised by infallible wisdom, always animated with infinite love—and therefore always in complete harmony with everything in every sphere that deserves the name of law."

Though in every life-problem there is the free-will of the individual, and so far an element of uncertainty—though certain to him when he begins to will aright—there are within the sphere of practical religion, just as in the great realms of nature, truths that never change in their own substance, although they are endlessly modified in their effects on individual character by the characteristics and by the existing circumstances of the individuals—forces that act steadily, of which wise and willing souls steadily avail themselves. In the Gospel fields there is the breaking up of fallow ground—the sowing, weeding, and watering of the seed, and watching its growth; and underlying all Christian nurture is this unchanging principle that if we "train up a child in the way he should go, when he is old he will not depart from it." The "law of the spirit of life in Christ Jesus will make him free from the law of sin and death." Though the doctrine of spiritual conversion is true, the beginnings of all life are hidden from us, and even spiritual life comes by law.

We teach. We tell the message. We tell it again and again. We invite, exhort, warn. We pray, we live, we wait, and so pull them round—draw ourselves the while by the higher powers, "the powers of the world to come," while we, as instruments, draw them—into the orbit of grace.

My brethren, I am increasingly persuaded that the dispensation of the Gospel, which as unworthy instruments we administer, is not a system of excitements and surprises, and mysterious preferences, and selections of some who are taken, from others who are left; but that, as a system—as a rational and spiritual system of truth and influence—it is the most instrument of Him "who is no respecter of persons," who "desireth not the death of any sinner," who "will have all men to be saved, and to come to the knowledge of the truth."

Under a third head the address glanced at the whole realm of natural ethics, full of powers, instincts, sensibilities which are all operating in the general direction of human advancement; and with them Christian men claim intimate and friendly alliance. Although the ethical faculty does not discover, it directly and powerfully promotes discovery by means of the faculties which it corroborates and preserves. The intellect and the moral faculty are eternally allied. There is no fear that the world will ever be reasoned out of its conscience, or persuaded to put that faculty permanently down into any inferior or secondary place, though moral epidemics may at times sweep over society. But they work themselves off. Evangelical religion, both in principle and precept, is always on the side of the right, and claims every healthy human conscience as a corresponding witness and a faithful ally?

All who preach it truly take this as the moral rule that guides them—that they renounce the hidden "things of dishonesty," that they "handle not the Word of God" nor the things of man "deceitfully," but "by manifestation of the truth" in its relation to all human conduct—trade, and speech, and behaviour—Parliamentary bills, English suffrages, Irish churches—that they "commend themselves to every man's conscience in the sight of God." One perpetual function of the true religion is just this: a constant and efficacious dealing with conscience. It brings confirmation of its testimony, release from its penalties, cleansing of its pollution and guilt, light and liberty and freshness for its perpetual life. "Faith and a good conscience" are to be held in one everlasting bond.

A fourth branch of the subject is the connection of Christianity with the prevalence of a spirit of social, universal sympathy, in things political, philanthropic, religious.

The amount of activity with just and benevolent purpose in it, in this age, is really something wonderful. The nation, and not one nation alone, but many—it would seem that even Humanity herself—that fair, sweet mother and mistress of the world, whose face has never yet been fully seen, whose presence in many parts of her own house has never yet been felt—is now beginning to show herself, and to move up and down among her children with regal grace and motherly tenderness. She is looking especially, and with a sorrowful and loving eagerness, after those who have been neglected, or who have wilfully wandered and fallen. Like the symbolical woman of the Gospels, she has lighted her candle and is sweeping the house, and looking diligently until she finds the pieces that are lost. Not one in ten only, but more than half the number, have been missing. Now she is finding them, one after another, here and there. Some covered with dust which she can almost blow away; some with a dimness on them which has touched the metal; some deeply tainted—but the "lost" are being "found," not here alone, but the world over. Slaves are becoming citizens. Serfs are growing into men. The whole law of service is undergoing change in civilised communities, change which, in the end, we may hope will be much to the advantage of the servant, and scarce of loss to the master and the mistress. Institutions with every charitable purpose are growing and multiplying. There are retreats for aged pilgrims and homes for little boys; asylums for the fatherless, for the orphan, for the blind, for the incurable. The haunts of thieves are explored by adventurous little travellers through the dark realm of human crime and need—fragile women who are brave and trustful, and who believe in the possibility of "finding" whatever has been "lost." Midnight walks of sin and sorrow are trodden now, not only by the feet, weary often well-nigh unto death, of the sinners themselves, but by the following feet of a pitying purity, seeking to win them back to industry and home. The health of the community is the care of the community, as it has never been before. The ignorance of the people—of the uneducated portion—whatever we may think of the present condition of the education question, stands out as "it has never yet done in the public sight, and we may hope, will never be forgotten until it is removed.

Whence all this? Is it born in the heart of humanity herself, by spontaneous generation? Nay, verily. In all these things is recognised the begun answer of the world to the Gospel.

True, it is the heart of humanity that answers, and, therefore, there must be an innate capacity and susceptibility of all this in man; but if the man Christ Jesus had not spoken "as never man spake," such answers as these had never been heard; if He had not walked the earth with tireless feet long ago, this fair form, which we call humanity, now beginning to move so tenderly and with such a grandeur of grace among men, had never been seen. In this "dispensation of the fulness of times," Jesus Christ is "gathering together in one all things in Himself." We see the gathering begun. The Gospel is all re-related, and these, I verily believe, are the echoes to some of its principal words, beginning to come now from every part of the wide sphere of this world's life. "God is love." "God so loved the world, that He gave His only-begotten Son." "Go ye into all the world, and preach the Gospel to every creature." "Whosoever will, let him come." "By this shall all men know that ye are my disciples, if ye love one another." "Whatsoever ye would that men should do unto you, do ye even so unto them." Do we not hear political echoes of these words in the march of the myriads who are on their way to political power? And intellectual echoes from schools and colleges and universities, which soon will throw open their gates to admit the youth of the land without respect to persons? and patriotic echoes from Abyssinian mountains where ten thousand men risk limb and life for a few poor captives, because in them the honour of the country and the well-being of nations is touched? And, as I have said, every kind of social echo, from all the busy and tender ingenuities of a universal beneficence? The cross is at the centre of the world, and all the world is beginning to yield to its sway. The empty tomb is hard by the cross, and with the risen Saviour all things rise.

If, however, it should be said that this was the result not so much of Christianity as of natural progression, though they might not admit the plea, they could rejoice, and would say "God speed" to all who sought to speed light, or liberty, or peace, or temperance, or comfort, or any good among men. And if scientific and literary men were too much preoccupied to give much heed to what practical men might say, there was this lesson for themselves—that they could not make the highest progress with their own ministerial work, under Christ, for the salvation of men's souls, except in connection with advancing knowledge and culture of every kind—

All attempts to push on to a higher general position in the great evangelical enterprise by mere fervency of spirit and continual iteration of the same truths, will fail. The thing to be done is as complex as man's nature and God's world, and we must take note of all the elements, and be willing to have help from all the workers in all the parts. Of course, in pursuing our own work in the select and "separated" sense, "attending continually upon this very thing," "giving ourselves wholly" to the things of the Christian ministry, we shall have our reward, rich, and full, and everlasting. We shall save individual souls from death, and have our share at length in the Saviour's joy. But again I say, that if we have no sympathy with all our fellow-workers, and with the various plan, so far as we understand it, by which this world is being educated to its manhood and perfection in every sense, we shall do little or nothing in helping to roll the mighty wheels of this world's providence "forward," in the way they are going. While, on the other hand, I am equally sure that the men of the world—chiefs of its parties and schools, whether of thought or action—will fail, and, in the end, far more miserably in all their attempts to carry on the world's progress without the hallowing and animating power of the Christian religion. Materialism is trying hard to give man back his lost dominion and crown him king of the world, simply by communicating to him the knowledge of material fact and force and law. But it cannot be. "The first man is of the earth, earthly." Materialism in its most refined forms has nothing but "earth" to give him; she can lead him out into it as a playground, and then open it to him as a grave. "Crowned with glory and honour, and set over the works of God's hands," he can never be, until—lifting eye and heart from earth altogether—he sees and feels, as his appointed head and leader, "the Second Man, the Lord from heaven."

Of the issue and end of all these questionings and strifes they could for one moment doubt. There must come a day of complete conciliation and harmony.

In the sight of all the world, religion will one day stand in glad alliance with all the sciences and all the arts; with all the labours and joys of men; with all that is beautiful and true and good. That day may be distant, in time, to us; but with Him who is presiding over the process, a century is but a morning hour, "a thousand years are as one day." To-day there is a hot struggle, and falling shadow, and dark reverse; but to-morrow will come light, and song, and victory. In faith we apostrophize that day, as if already come—as if it were standing on tiptoe in the rosy East, eager to catch a last look of retreating sins and sorrows, as in dark troops they haste away:—

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky,
No dew shall weep thy fall at night,
Thou shalt not die.

"O LORD, OUR LORD, HOW EXCELLENT IS THY NAME IN ALL THE EARTH!"

(The address was listened to throughout with deep attention, and at its close there was very cordial cheering.)

The Rev. A. MACMILLAN then moved—

That the cordial thanks of this assembly are hereby presented to its honoured chairman, the Rev. Alexander Raleigh, D.D., for his valuable, earnest, and comprehensive inaugural address, furnishing, as it does, a powerful vindication of the claims of Christianity to meet all the requirements of modern progress, and that he be respectfully requested to permit its publication with the minutes of the session.

He said the Union had done many good things for them and their Churches, not the least of which was the annual address they had from the chair.

(Hear, hear). They were accustomed to refer to those addresses as fair expressions of their views on many points which they held firmly, as very intelligent utterances upon some of their deepest convictions upon the great questions of the day. They would not do wrong if in such matters they referred with confidence to the address to which they had just listened, for in brilliancy of diction, felicity of expression, richness and variety of imagery, great mental grasp of the subject under consideration in tenderness, charity, and manliness of tone, it would rank very high amidst its predecessors. (Applause).

Mr. THOS. BARNES, M.P., in seconding the resolution, said he felt that he had a sort of property in Dr. Raleigh, their chairman. He was one of his (Mr. Barnes's) students, and he was very proud of him. (Applause.) It was quite true he never filled the Professor's chair, and never gave a lecture; and he must also say with Richard Baxter, that "no college ever was or ever would be disgraced with his name." And yet he had a property in Dr. Raleigh, because he filled a very important position when their chairman was at college; he held the bag (laughter), and they knew they could do nothing without treasurers. He referred to Dr. Raleigh's first introduction to the Committee of the Blackburn Academy, when he was represented as not possessing any great or shining abilities (great laughter and applause), but as having this recommendation: he was a young man of deep piety, of great industry, and of great determination. The person who introduced him also said he hoped to see him rise to very great importance, and a situation of very great influence in the country. That prophecy had been fulfilled that day. (Loud applause.)

Mr. PROUT supported the resolution, and suggested that copies of the address should be sent to the members of all our scientific bodies.

The resolution was carried by acclamation.

The CHAIRMAN thanked them very heartily for their cordial reception and acceptance of what he had done or attempted to do that morning. It was a compensation for all the misery they had caused him during the last twelve months. It was an easy thing to vote a chairman into the chair with universal approbation, but they did not know what trouble and turmoil they had caused him. He thanked Mr. Barnes for his reminiscences of years gone by. He had reminded him of his own judgment of himself, which exactly accorded with that of the gentleman who introduced him—(laughter)—a judgment which had never changed. But he had this firm conviction, that a man with no great or shining abilities might make in this age of the world a very good use of those abilities if he only had the will. (Applause.)

THE ANNUAL REPORT.

The [SECRETARY (Dr. George Smith) then read the annual report. Reference was first made therein to an omission in the last annual report. At the autumnal meeting in 1866, a resolution was adopted requesting the committee to consider whether any alteration should be made in the terms upon which the names of the ministers were inserted in or omitted from the "Congregational Year-book." It was ultimately resolved that the list of ministers should have prefixed to it a special notice declaring that the names of ministers were added to or omitted from it on the testimony and authority of the tutors of colleges, secretaries of county districts or local associations, three ministers' members of an adjoining association, where no association existed in the county, or of five members of the Congregational Board, when the minister resided within the postal district of the metropolis. This provided that the removal of the name equally with its introduction should be the act not of the committee or the board, but of the local association with which the minister was connected. After referring to the successful results of the mission in Paris, the meeting of the Union last autumn, and other matters, the report stated that 93,889 copies of the new hymn-book had been sold within the year, and that although the cheapness of the book was one secret of its popularity, the committee contemplated a still further reduction in the price. The income of the Union was not equal to the inevitable expense of conducting their greatly increasing work. The deficiency had been made up by a grant from the profits of their publications. The following grants have been given:—*Christian Witness Fund*, 300*l.*; *Pastors' Retiring Fund*, 200*l.*; *Pastors' Insurance Aid Society* 100*l.*; *Congregational School*, 100*l.*; and 100*l.* to the *Evangelical Continental Society*. A fund had been formed by their churches in Ireland to provide an annuity for their pastors when from age and infirmity they were incapable of labour, and also to aid the widows and children of departed ministers. The fund had been liberally supported, and the committee of the Union, in token of sympathy with their Irish brethren, had contributed 100*l.* to that object. A total sum of 900*l.* had thus been employed in the promotion of objects distinctly contemplated in the formation of the Union.

The Rev. W. ASHTON read the balance-sheet, also the list of the committee for the ensuing year.

The Rev. JOHN HALLETT moved the following resolution:—

That this assembly, in receiving and adopting the report now read, tenders its cordial thanks to the committee and officers for their official labours during the past year, and proposes the following ministers and gentlemen as the committee for the year ensuing.

The Rev. E. S. PROUT seconded the resolution, and

called attention to the wording of the report, from which he said it would appear that any two tutors of a college would have power to write to the secretary, asking that a minister's name should be withdrawn from the "Year-book," and the secretary would be bound to comply. The report said the notice to be prefixed to the "Year-book" was to declare—"That the names of ministers are added to the list or omitted from it on the testimony and authority of," &c. He thought the mistake arose from endeavouring to condense into one sentence the terms of admission and of omission. (Hear, hear.)

Being asked by a delegate what were the terms of exclusion,

The CHAIRMAN suggested that the point should be referred back to the committee for further examination.

Dr. SMITH supported the suggestion. He had no doubt that endeavouring to compress the whole definition into one short phrase led to obscurity. It was the intention that the name of no person should be omitted but on the authority of local county or other associations; that the authority should not be in London, but with the brethren in the neighbourhood where the man lived. If that did not appear quite plain now, the suggestion of Dr. Raleigh was a very wise one, and the matter could be taken into consideration and reported upon at a future meeting.

The resolution adopting the report, with the exception above referred to, was then unanimously adopted.

Dr. SMITH introduced two gentlemen who had been delegated to the assembly: the Rev. Mr. Vetch, from Sydney, delegated by the New South Wales Congregational Union, and the Rev. Frederick Hastings, from the Union of Nova Scotia and New Brunswick.

On the motion of the Rev. T. James, seconded by Mr. Henry Wright, the Rev. Mr. Dale, of Birmingham, was unanimously elected as president for the year 1869-70.

THE ATTEMPT ON THE LIFE OF THE DUKE OF EDINBURGH.

The Rev. THOMAS BINNEY said as Englishmen they would not like to meet without expressing their feelings towards her Majesty under the peculiar circumstances of that attack upon the life of her son which had produced such an effect upon all their minds. (Applause.) He knew the very spot where it took place—a most beautiful spot, surrounded by romantic scenery; and really if there had been any power in what poets talked of the softening influence of nature upon the heart, he thought the man who went there with the pistol in his pocket would have thrown it into the river rather than have used it. The hearts of their Australian friends were with England and with its Queen, and he was sure no one had suffered so much from this attack happening there as they had. He therefore proposed that the address which had been prepared, expressive of their sympathy and good will, should be signed on behalf of the Union by the Chairman and Secretaries, and forwarded to her Majesty. (Applause.)

Dr. SMITH seconded the resolution, which was carried by acclamation, the whole assembly rising and singing the National Anthem.

THE IRISH CHURCH.

The Rev. ENOCH MELLOR then rose to move the following resolution with reference to the Irish Church:—

That this Assembly, representing churches that have uniformly contended for the freedom of religion from all State patronage and control, believing the Established Church of Ireland to be a signal injustice to the people of the country, precluding the hope of tranquillity so long as it shall endure, rejoices that the House of Commons has, by so large a majority, declared for its disestablishment.

That this Assembly, regarding the patronage of any one religious community by the State, as inconsistent with the best interests of a nation and directly hurtful to religion, and protesting against any scheme for endowing various religious bodies as immoral in principle, short-sighted in policy, and in its results inimical to the spirituality of the churches and injurious to their activity; desires that, subject to an equitable provision for the satisfaction of existing life-interests, all State endowments for religious purposes shall cease; and hopes that the resolutions of the House of Commons to disendow the Episcopal Church in Ireland, and to withdraw the *Regium Donum* and Grant to Maynooth, will speedily be followed by the enactment of laws which will be in accordance therewith.

He said it would have been a very serious default, to use the mildest term, if an assembly so august as the one he now addressed had met and separated without recording its vote upon a matter of this nature with the view of helping one of the noblest statesmen they had ever had in England. (Applause.) It was not needful for the purpose of information for the public that they should record their vote on a resolution of that nature, as on most public questions it was pretty well known in what part of the heavens they were to be found. The elements of their orbit were not difficult to calculate, and where they were at any given moment men could easily tell if they would only look up. (Applause.) When the resolutions of Mr. Gladstone were introduced to the House he was naturally very anxious to see what kind of opposition they would meet with. There was a great fortress that he was seeking to attack, and it was but natural under the circumstances that the largest ordnance possible would be brought to the front with a view of shattering the besiegers. He looked somewhat nervously out first for one gun and then for another, and, after looking at them fairly, was struck with this, that of all the defences which any miserable evil ever had, that miserable evil the Irish Church had the most miserable defence. (Applause.) He would ask them for a few moments to look at some of the guns, the reports of which they had just heard. They were told that the supporters of the Irish Church in Ireland were the

most intelligent, the most wealthy, and the most loyal people in the country, and that the carrying of the resolutions would inevitably tend to alienate those who had been strong supporters of the Crown. One would naturally think that if there be any gentlemen in the world who could supply themselves with a religion it would be the most intelligent and the most wealthy. He could imagine a man coming forward and saying, "An Establishment is a very good thing for those who are so ignorant that they do not either feel or think of the value of religion, or for those who have not the means." If there ever were a just ground for an Establishment, it was an Establishment for the unintelligent and the pauper, but an Establishment for the wealthiest and the most intelligent was an impertinence, and nothing more. (Applause.) The next battery was one consisting of two guns, the Treaty of Union and the Coronation Oath. It was very well replied with respect to the Treaty of Union, and no answer was given to it, that no Parliament in England can bind any future Parliament. The Treaty of Union had been invaded again and again. It was invaded in 1832: it would be invaded when the Irish Reform Bill came into operation; and he desired to know what special sanctity there was connected with one element in the treaty which was not connected with the rest. With respect to the Queen's Coronation Oath, all oaths were equally sacred, or there was no sacredness in any, and as oaths for senators had been abolished, so that oath, if it were found inconsistent with the progress and the peace of this kingdom, would be abolished too. Then came the Horsfall gun. (Laughter.) Mr. Horsfall, of Liverpool, brought that to the front, and it certainly was the most astonishing piece of ordnance displayed on the occasion. In order to reply to the majority argument, namely, that seven-eighths of the people in Ireland were against the Established Church, he said, "I am very anxious that they should call things by their right names; it is not the Irish Church, but it is the United Church of Great Britain and Ireland." The hon. gentleman said, "Take England and Ireland together, and then where will the majority be?" Well, he would take them together—(applause)—for the question was not whether there were more Protestants in England or Ireland, but whether there were more for the Irish Church in England and Ireland, or whether there were fewer; and he would take the liberty of informing Mr. Horsfall that if all the Nonconformists of England and all the Catholics of Ireland, had the question put before them that day with respect to both Churches, they would say, "Let them go"—(applause)—and that by an overwhelming majority. Then the grand old gun was brought which had done service on so many important occasions before, and, indeed, had done so much service that it began, as ordnance did when much used, to droop in one month. In political crises nothing was so valuable as a cry, and this was the old cry over again, "No Popery," and who were the gentlemen who raised the carnal and irreligious cry, for all cries that were simply raised for a purpose like that were carnal, and unworthy of their religion by whomsoever raised? It came from a party represented by the Earl of Mayo, who, speaking either with or without the consent of his Government, proposed to place all religious bodies in Ireland on an equality by endowments and not by confiscation. They were told that if the Irish Church was disendowed Protestantism was done for, and the great tidal wave of Romanism would overspread both lands. He had been a member of the Congregational Union for some years, and had seen many of his brethren, and those belonging to other Nonconformist bodies, and he never had heard of one of them going to Rome. But who could count the number of clergymen, students, and laymen who had gone to Rome from the Church of England? (Applause.) If there had been any advancement of Popery in our country, it was to a large extent due to the Church of England, to the influence of Pusey, of Manning, and Newman, of some who had honestly enough to go, and of a great many more who had honesty of a kind to remain. If the Protestantism of their country was in danger at the present time, there was not one religious body containing an element of danger but the Church of England. It was well therefore in their annual assembly to let it be distinctly understood that they believed that Protestantism could live even though it be not established. They believed it to be the religion of the Bible, though it had of course an after historic name. For 300 years the tree of Protestantism had been rocked by tempest, and the tempest rocked it deeper into the earth, and it grew into more majestic form and vigour; and now, forsooth, it must be taken and put into the conservatory of law, because it had become so thoroughly imbecile that apart from law, it could no longer maintain its being. It was a disgrace to the truth and God to affirm that. Let others go and tell the Pope and Cardinals, and the Catholic nations on the continent, that they had discovered that Protestantism was so poor a thing that it could not live by itself, that it could not reason to demonstration against the doctrine of transubstantiation, the Immaculate Conception, the worship of the Virgin and of Saints, that it could not appeal to reason as once it did, and law was the only thing that could maintain it, and they from the Congregational Union would also go and tell the Pope, and tell the Cardinals, that there was a representative assembly in London in the same month in which another representative assembly met, who had faith in God, who had faith in truth, who had faith in the Spirit, and who would maintain the indepen-

dency of religion from the State as long as life was left in them. (Loud applause.)

The Rev. A. MACKENZIE, in seconding the resolution, said the Established Church in Ireland was, in some respects, a sentimental grievance, and therefore appealed to the deepest feelings of the people. And unless some account was taken of the deep sentiment of the people of that country, nothing could be done to tranquillise them. If the tenure of the British Crown was in danger, as had been alleged, in consequence of the Irish Church movement, it was by the un-constitutional, selfish and flagitious conduct of the Queen's own Ministers. It might seem ungenerous to say a word against Mr. Disraeli, who had no friends there—and very few elsewhere—(laughter)—to defend him; but ungenerous as it might seem to strike a fallen foe, it would be worse not to utter their severest scorn and indignation at the course which he was now deeming it right to pursue. Not content with endeavouring to set the estates of the kingdom one against another, he cared not if he set the estates of the realm against the Queen of the country. For the course he was now pursuing, no language of reprobation could be too strong. The grave constitutional questions now rising would assuredly be settled, and settled in a way they all desired, but there was one thing that was now suffering irrecoverable loss, that was the reputation of a right hon. gentleman at the head of affairs. (Laughter.) The Irish Establishment might fall, but the nation would endure, and the Protestant religion would rise. Mr. Disraeli, too, might fall, but it would be like Lucifer, never to rise again. (Laughter.) After speaking of the "No Popery" cry, and the questions that might arise when the Irish Church was abolished, the speaker said there were hundreds of lips in the assembly, and thousands throughout the country, that would know very well what answer to give to the question, "When we have abolished the State Church, what shall we abolish next?" (Cheers and laughter.)

The Rev. SAMUEL PARSONS, of Birmingham, said that as a body of Nonconformists they were greatly indebted to Mr. Gladstone for the part he had taken with reference to the Irish Church—(Hear, hear)—and he thought they would not be doing their duty if they did not record their sense of gratitude to him. They could not tell what it had cost Mr. Gladstone to come to his present position. He had been, and still would be, exposed to bitter scorn and hatred, and it was only due to him that he should receive all the moral support they could give him in such a crisis. (Hear, hear.)

The Rev. Mr. ARNOLD, of Northampton, said that the Evangelical clergy in the town had been sending round petitions for signature in favour of the Irish Church. The question put to the people was "Which do you desire—Protestantism or Popery," and under the influence of a belief that that was the issue, many persons signed the petition without even reading it. Protestant Dissenters were no more in favour of Popery now than the country was when it went to war against Russia in companionship with France. The real question was one of justice and truth. (Applause.)

Mr. PRATT supported the suggestion that a vote of thanks should be sent to Mr. Gladstone, who, he said, deserved the hearty sympathy of Nonconformists at the present crisis.

The CHAIRMAN said that a sub-committee had been appointed to prepare an addition to the motion, and had agreed to the following addendum:—

That this assembly assures Mr. Gladstone and the Liberal party of its hearty support in carrying out the measures necessary for giving effect to the resolutions referred to, in the full conviction that the policy therein enunciated does not contemplate to the endowment of Romanism and that the principle of Protestantism, of which the churches represented in this assembly have always been the uncompromising advocates, will be greatly advanced by the adoption of the proposals now before the country.

The Rev. E. MELLOR said he should be happy to move the resolution, with the proposed addition; and the Rev. A. MACKENZIE, as the seconder of the motion, also assented to the addition.

The Rev. Dr. BROWN did not believe a word of the cry that was being raised in the country with regard to Popery; but he thought they ought not to separate without a distinct declaration of their attachment to Protestant truth. The Ritualists in the Church of England were the persons who were really playing into the hands of Popery; and the Evangelical Churchmen would never, without the aid of Nonconformists, be able to meet the foe.

Mr. S. MORLEY, who was received with loud applause, said he thought it would be unwise to make any special allusion in the motion to the disendowment of Roman Catholicism. They should rather declare generally that the settlement of the Irish Church question involved the disendowment of all other religious bodies. He objected to the singling out of Roman Catholics for remark. Now that they were at the commencement of the struggle they ought not to be too jubilant in tone. They were putting on their armour, not taking it off. If any one had told him three months ago that it would require ten years' agitation to bring the Liberal party and its leader to the point they had now reached, he should have been willing to enter into that conflict for the purpose. But they were yet far from the end of the fight. Every passion of the people would be excited against them, and they should all prepare for an arduous conflict.

The Rev. J. G. ROGERS altogether disbelieved the cry that had been got up against Mr. Gladstone's resolution on the ground of the ultimate endowment of other religions. It was absurd in the extreme to maintain that the Church of England, with its Ritualistic practices, was the bulwark of Pro-

testantism. A more hollow, selfish, and unreal cry was never raised by any great party, than the cry now raised, for the purpose, not of maintaining Protestantism, but of defeating the interests of justice and of the Irish people.

The Rev. T. BINNEY suggested that it was not consistent with the dignity of the assembly to name in its resolutions, any individual members of Parliament, even Mr. Gladstone.

The Rev. G. W. CONDER thought the best mode of supporting Mr. Gladstone, would be to adopt a petition embodying the sentiments of the resolution.

The Rev. Mr. GODWIN supported Mr. Binney's objection to any specific mention of Mr. Gladstone or "the Liberal party."

After a short conversation, the proposed addition was withdrawn, and the original resolution was adopted, as was also a petition embodying its sentiments, as suggested by Mr. Conder.

The Doxology was then sung, the Chairman pronounced the benediction, and the assembly adjourned to Friday next.

THE WESLEYAN MEETINGS.

Last week we were unable to notice the Wesleyan anniversary meetings. A succession of sermons in the principal metropolitan chapels was followed by the breakfast in connection with the mission to China, at the London Tavern, on Saturday morning, May 2nd. About five hundred ladies and gentlemen sat down; and afterwards a public meeting was held under the presidency of Mr. Sheriff M'Arthur. Interesting details were given of the society's missionary operations in China. On Saturday evening a special meeting was held in the central chapel, City-road, to offer prayer on behalf of the society, and especially for the anniversary services. On Sunday, sermons were preached and collections made in aid of the society's funds in all the Wesleyan chapels in London.

The annual meeting of the Missionary Society was held in Exeter Hall on Monday, May 4th. There was as usual an overflowing attendance. Mr. Isaac Holden, M.P., presided, and in his opening speech gave some interesting reminiscences of his religious experience during a long residence in France and Italy, and the revival, by means of Wesleyan ministers, of religion among other Churches there. The report stated that the Irish mission employed 28 missionaries and 2,137 members. In the French mission there were 29 ministers and 1,899 members. In Germany the society had 11 ministers and 1,784 members; in Italy two English ministers and one Italian, 18 preaching places, 23 day-school teachers, 643 scholars, and 596 members. In Ceylon and continental India the society employed 32 European missionaries, 32 natives, 31 native catechists, and supported 183 day-schools, attended by 8,025 scholars. In China the missionaries occupied two of the most important positions in the south and in the centre of the empire. The missions in South Africa occupied a vast country, extending from the Cape to Port Natal. The total home and foreign receipts amounted to 149,371l. 15s. 11d. The income of the year covered the expenditure, and left a balance of 4,738l. 1s. towards the reduction of the excess of expenditure over receipts in former years. Among the marked features of the proceedings was the pronounced tone of the speakers and audience in reference to the great doctrines of the Reformation. "It was reviving as the breath of spring (says the *Watchman*) to hear the response of the multitude on Monday to the inquiry put by the President of the Conference (the Rev. John Bedford) whether Romanism was again to get hold upon this country. 'Never,' cried many with electric speed. 'No, never!' repeated the animated speaker, who stood there as the representative of all our Methodist churches." The Rev. THOMAS HODSON, who sailed for India as a missionary in the same ship with Dr. Duff in 1830, and who is again contemplating a return thither, recounted his labours with much modesty. Another Indian missionary, the Rev. J. S. BANKS, gave a graphic sketch of the changes which are silently taking place by means of education and other influences of British rule, bore a testimony to the wisdom, skill, and energy of Sir John Lawrence, and declared that Christian Englishmen there are more decided, more outspoken, more straightforward in their profession of religion than at home. In fact, there was less narrowness, less bigotry, less exclusiveness, than here. Even High-Church clergymen in that country are almost converted from Ritualism to common sense. Hindus who knew the private life of Englishmen in India knew a good man just as well as they did; and these visible arguments existed by thousands, and this silent eloquence was very powerful. (Cheers.) It was found in our army, among our soldiers, in our courts of justice, in our offices of Government. Among the other speakers were the Rev. Donald Fraser, Free Church minister of Inverness; the Rev. W. Arthur, late President of the Conference; Dr. George Smith, the Rev. W. T. Radcliffe, the Rev. Thomas McCullagh, the Rev. T. B. Goodwin, the Rev. W. Shaw, the venerable Rev. T. Jackson, and Mr. Sheriff M'Arthur.

SUNDAY SCHOOL UNION.

The anniversary services in connection with this institution were held last week. On Tuesday a sermon was preached at Poultry Chapel by the Rev. D. Thomas, and on the following evening the Rev. S. Coley preached at Surrey Chapel. On Thursday a conference was held at the Lecture-hall of the Sunday School Union, Mr. Burge presiding. The subject for conference was "Youthful Piety—its charac-

teristics, and the means of promoting it," which was opened in an able paper by Mr. J. E. TRANSDRER, who threw out the suggestion whether in the past too high a standard had not been set up as to the evidences of youthful piety. He offered some hints as to the best means of promoting this object, and the subject gave rise to an interesting conversation on the part of teachers from all parts of the country. The conference was also attended by Pastors Schubert and Van Andel, from Bohemia, and Mr. Kruser, from the South of France, and the Continental movement was the subject to which attention was directed in the afternoon.

The annual meeting was held on Thursday night at Exeter Hall, every portion of which—platform, galleries, and body of the hall—was crowded. The Hon. Arthur Kinnaird, M.P., was announced to preside, but pressing Parliamentary duties prevented his attendance at the commencement of the proceedings, and Mr. Daniel Pratt was invited to preside. A hymn was sung, and prayer offered by the Rev. ARCHIBALD McMILLAN.

The CHAIRMAN, in his opening remarks, after referring to his first introduction to that platform thirty-two years previously, by his aged relative, the Rev. John Adey, a veteran in Sunday-school work, remarked that he had attended the anniversaries of this Union for thirty-one years, and had been on the committee for thirty-four years, and could testify that it was a great working institution. Archbishop Whately had well said, that "the children of to-day are the to-morrows of society." The question, What would be the to-morrows of England? depended very much upon the Sunday-schools. The question whether the future generation should bring glory to this land and glory to the Redeemer, depended very much upon the work done by the Sunday-school teachers throughout the land. If the Sunday School Union did no more than to gather up the facts relating to the work of 300,000 voluntary teachers, as influencing three millions of scholars, it would be doing a great and very important work. He called upon the secretary to read the report detailing the operations of the Union during the past year. (Mr. Pratt then resigned the chair to the Hon. Mr. Kinnaird, who had arrived.)

Mr. WATSON read some leading passages from the elaborate report presented by the committee. The report first referred to the extension of the Sunday-school system on the Continent of Europe, allusion being made to Holland, Germany, France, Switzerland, and Italy. Turning to home matters, the committee had to report with thankfulness a considerable increase in the returns of the business. The sales had amounted to 23,567l. 3s. 2d., being an increase of 1,197l. 9s. 10d. beyond those of the previous year. At the present time, independently of all its other publications, the Union is publishing three periodicals for scholars and three for teachers, the united monthly circulation of which amounts to about 250,000, or an annual circulation of three million copies. Four of those periodicals are edited gratuitously by members of the committee; while the two others, for which it has seemed seemed desirable to obtain aid outside the committee, are subjected to their careful revision. The labour thus thrown upon the committee is great, and the difficulty found in properly discharging it has led during the past year, in conjunction with other circumstances, to the discontinuance of two periodicals—the *Youth's Magazine* and the *Sunday School Teacher's Magazine*, both of which were commenced and conducted by members of the Union on their own responsibility, but the charge of which was recently undertaken by the committee. The committee have continued and enlarged the efforts made to assist teachers in their work. The library, to which the members of the Union have access at a nominal subscription of one shilling per annum, now contains 3,970 volumes in its circulating department, and 895 volumes for reference. The statistical returns received from the ten metropolitan auxiliaries show that there are now 701 schools connected with the Union in London, containing 15,642 teachers and 174,213 scholars; being an increase upon last year of 31 schools, 722 teachers, and 8,177 scholars. Upwards of 7,000 scholars from the country schools have joined the churches in the course of the year, making a total of more than 9,000 instances of decision in the schools connected with the Union during the year 1867.

After a few words from the CHAIRMAN relative to the tax on educational buildings, the Rev. JOSEPH B. OWEN, incumbent of St. Jude's, moved the first resolution, expressive of a conviction that the extension of general education enhanced the importance of maintaining and extending the Sunday-school system.

The Rev. C. STOVEL, in seconding the resolution, reminded the meeting that there were questions at this time before Parliament which, whatever might be their views in reference to them, must be felt to be fraught with momentous consequences. Were the Sunday-schools prepared to meet the demand which new circumstances would involve? A man might have high intellectual attainments, and yet be as intemperate as poor Porson—be skilful in finance, and yet be as untrustworthy as Redpath. Mere intellectual culture would never change the heart. They wanted the Divine element to sanctify all their communications.

The Rev. WILLIAM STATHAM moved the second resolution, and in the course of his speech made some objection to the views as to the disestablishment of the Irish Church, expressed by Mr. Stovel at a neutral meeting. He went on to say that underneath much of the literature of the present day was a dangerous universalism, and an equally dangerous scepticism. Sunday-school teachers must be prepared to warn their scholars against these sunken rocks. The Christian Church must be prepared to

lay its noblest talents on the altar, and to offer to God its very best. (Applause.) The resolution was seconded by the Rev. R. ROBERTS, and unanimously adopted.

The Rev. Dr. EDMOND, in an interesting address, moved a vote of thanks to the gentlemen who had filled the office of chairman, which was heartily seconded by Mr. GROSER, and carried unanimously. The resolution was acknowledged by Mr. PRATT, Mr. Kinnaird having been compelled, by a call to the House of Commons, to leave before the conclusion of the meeting.

The proceedings were brought to a close by the Rev. R. ROBINSON, home secretary to the London Missionary Society, imploring the Divine blessing on their labours.

CHURCH PASTORAL AID SOCIETY.—The annual meeting of this society was held yesterday afternoon at St. James's Hall, Piccadilly, the Earl of Shaftesbury, the president, occupying the chair. The receipts of the year, including 16,537l. legacies, amounted to 57,019l. 16s. 7d., being 10,334l. more in legacies, and 1,143l. less in the other items, than the receipts of the previous year. A special sum of 5,136l. 2s. 11d. stock, valued at 4,725l. 5s. 1d., was also received for the formation of a contingent fund. The expenditure for the year amounted to 46,065l. 10s. 3d. Since its formation the society has received 1,058,976l., and made 1,701 grants to benefit a population of 7,707,238. The adoption of the report was moved by the Bishop of Ripon, who, in the course of his speech, adverted to the Ritualistic question, observing that those who wished to introduce Ritualism into the Church of England have, as honest men, no place within her pale. The Established Church had no *locus standi* except as the Church of the Reformation. The Rev. Dr. Miller, seconding the motion, endorsed this sentiment, and said the day is at hand when there must be a separation of High and Low Church. The ship could not hold two crews. Sir Willoughby Jones, the Rev. Canon Brooke, and the noble chairman, also alluded to the manner in which the Church is threatened both from within and without, the latter expressing his conviction that if its fall should come it would be more the result of internal abuse and discord.

EVANGELICAL ALLIANCE.—On Thursday evening the usual *soirée* of this society was held in Freemasons' Hall, and was attended by a numerous assembly. After tea and coffee had been served, a public meeting was held, the Earl of Chichester in the chair. The committee of the Alliance, taking into consideration the great importance at the present time of presenting a clear and united testimony for revealed religion and for the doctrines promulgated at the Reformation, resolved that addresses should be given on subjects having a bearing upon these doctrines. The Rev. J. Stoughton delivered an address on "The doctrines maintained and sealed by the blood of the martyrs at the Protestant Reformation, and the obligation resting on this nation, and especially on its Christian Churches, to uphold and perpetuate them." The Rev. Edmund Clay spoke on "A vigorous and united defence of revealed truth, and pre-eminently of the great and fundamental doctrines of Christianity, urgently called for in these days by the progress of Rationalism as well as of Romanising tendencies." The last address was delivered by the Rev. Dr. Octavius Winslow on "Practical suggestions to members of the Evangelical Alliance and other friends of Christian union, regarding the effectual counteraction of Papal and sceptical errors and the extension of sound Christian doctrine among all classes of the community."

CONGREGATIONAL SCHOOL, LEWISHAM.—The annual meeting of this school, for the education of the sons of ministers, with the half-yearly election, was held on April 28, at the Mission-house, Blomfield-street, Edward Baines, Esq., M.P., in the chair. After prayer by the Rev. W. Farrer, LL.B., the honorary secretary, Rev. Josiah Viney, read the report, which gave an encouraging outline of the work of the school during the year. The chairman then addressed the meeting, dwelling with interest and animation on the prosperous condition of the school, the good it was evidently effecting, and the claims it had on the large and enlightened denomination whose name it bears. He also suggested whether in connection with its classical and English departments, which were obviously so well attended to, it might not include "technical education." His experience on the Schools Inquiry Commission had convinced him of the importance of paying greater attention than hitherto to art and science in our schools, and he suggested to the committee, and to the head-master, Rev. J. Rudd, B.A., to whom he paid a high compliment for his efficiency, increased regard to these subjects. The adoption of the report was moved by Rev. Dr. Geo. Smith, who expressed himself warmly interested in the prosperity of the school, and adverted to various topics the report had suggested, and was seconded by Rev. Dr. Ferguson. A resolution acknowledging a grant of 100l. from the Congregational Union, was then moved by the treasurer, R. J. Kitchener, Esq.; seconded by Rev. J. G. Rogers, B.A.; after which Mr. W. Hitchen moved, and Rev. I. V. Mummery seconded, a cordial vote of thanks to the honorary secretary for his vigorous and successful efforts on behalf of the school during the year. Thanks to the chair were moved by Rev. T. Aveling, seconded by Mr. Lockhart. Mr. Baines, in acknowledging them, kindly left a donation of 5l. to the funds of the school. The meeting then proceeded to the election, the result of which has already appeared in our columns.